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THE WORLD OF CHANGE

THE NEW WORLD IS HERE

By Tom Wardle

EVERYTHING, absolutely everything, is in the melting-pot. On the surface, attitudes are conservative, politics have become rigid, the main loyalties of our time are fairly immovably established; you are either an apathetic democrat still trying to find some reality in Western civilization, or you are well-behaved Communist perhaps remembering the days when you had something fairly clear to believe in; or you are a worried Catholic trying hard to pretend that your religion and your life belong in the same world.

Yet underneath there is colossal change going on. You have only to spend a short time in Africa or Asia to realize that this world is not the place it was ten years ago. In these continents at least (and to some extent in South America) there is all the drive and dynamic, all the hope and endeavour, all the vigorous exertion that there was in America, at the time of the opening up of the West; as there was in Britain at the height of Victoria's reign.

A Well-Kept Secret

We have been to some extent insulated from all this change in the West. It has been a well-kept secret, but it is beginning to be a secret no longer. The Suez crisis following on the crises in the East, in the Caribbean, in Africa, has brought us gradually to the painful realization that the white man is no longer undisputed master of the world.

The break-up of the old empires is bound to have fantastic effects upon everybody involved, not least upon the peoples of the erstwhile master nations. It will have effects upon our way of life; how we look at our world, and how we look at ourselves.

But this is not the most fundamental change that is going on, great as it is. There is a deeper sort of change that affects white man and brown man alike regardless of the level of civilization or the form of society which they had achieved.

It is the change being wrought by science and technology.

A hundred years ago our fathers in the West were in the middle of a scientific ferment that they believed was going to change the face of the world and the course of history.

And it did.

European science and philosophy in the 19th century made possible a number of great changes. I should think that two of the most important of these changes were the improvements in transport and communications. They made possible the spread of Western ideas and personnel and equipment just at the time when all three were in process of huge development.

Universal education, universal technology, universal contact—these were made possible by these means.

They also made possible scientific warfare on a scale and with an effect hitherto undreamed of. They made our century so far a century of continual war, and continual fear of new war.

They made inevitable too the vast increase in population from which the world now suffers. There has been an increase of population of 600 millions in the past 25 years. The present increase is just under 40 millions per year.

Just A Means

But we must not speak as though the possibilities inherent in 19th century science have all been fulfilled and all we have to do now is to adjust ourselves to them, for, long before we have got used to the correct application of electricity and steam, long before the chemistry and physics of that period have been absorbed by the ordinary man long before the biology of Darwin and Spencer, the psychology of Freud, the economics of Marx have been grasped by the plain citizens of this world, they are already hopelessly out of date. And furthermore, and much more to the point for the ordinary man, long before the techniques and processes of the First Industrial Revolution are fully operative in the West (to say nothing of the rest of the world) we are already being catapulted into the Second Industrial Revolution.

Now I know that it is frequently said that Automation is really nothing new. It is just a means of increasing production and we have had such means before.

Precisely. The First Industrial Revolution was just a means of increasing production. Production is production whether you are spinning by hand or by machine. The difference is precisely in the fact that a machine loom will produce fifty times what a hand loom will. Production is still production if you are making gear-boxes or electric bulbs by hand-operated machine or by automation. The difference is again that an automated factory will produce fifty to a hundred times as much with the same number of men—or what is rather more to the point—will produce the same amount, or even more, with fifty or seventy-five per cent less men.

Nuclear power-stations, automated industries, even automated agriculture, miracle-chemicals, synthetic materials by the thousand, faster-than-sound machines, drugs to regulate the activity of every organ and function of the body and the brain, electronic brains to do in a matter of seconds work that would take hours of calculation by many men, and calculations which are beyond the capacity of man to do except over hundreds of years.

Machines which determine by statistical analysis, the course of events; machines which translate from one language to another.

This is not the world of the future—it is the world of the present.

It will take time for all these new inventions to have their full influence on the life of the mass of the people, but they already have their influence on the world of thought—and for men and women whose business it is to work in the world of thought and ideas, they already are matters of the most serious import.

"OUR HAND TO THE PLOUGH"

(The following report arose out of discussion among students at the second week of the Oxford Summer School for Sunday School Teachers. It was prepared by two of the students, and received the general support of the others.)

"THEY know what they are fighting for, and love what they know". Cromwell said this of his New Model Army. It cannot be said of young people of to-day. Many of them have lost all determination to adventure, whether in practical or spiritual matters. In this, not only our whole nation, but we who should be adventurers are guilty.

The signs are to be seen in the acceptance of ignorance and apathy as part of the natural order, in the lack of boldness or sense of purpose, and in the modern retreat into orthodoxy. This can be traced to the fundamental need for security which is to be found in each one of us. We desire to lose our personal problems by immersion in something bigger than ourselves. Like a girl on an unsafe stepping-stone, we would rather go back to the larger one behind, than boldly step forward. Or we hesitate, filled with craven caution.

This need cannot be met by pandering to our desire to return to the womb, that is, to go back to a spoonfed credal faith. Our faith must go deeper than this. It must be a pilgrim's staff strong and straight enough to bear the sternest use. This is our faith — that the Universe exists in and through the Almighty God who is our loving Father. In such a Universe no good thing can be utterly lost, nor any effort, however feeble, fail to bear fruit.

If we are Unitarians other than in name, the conviction that we have a vital part to play in the building of the world is rooted within us. Yet how few dare to attempt to translate aspiration into action! We believe in action. We believe that we cannot accept defeat, either at the hand of circumstance or our own worst nature. If we do not seek the fulfilment of our faith through resolute advance, even in the face of failure, then we are burying our talent.

How sadly one of the most pointed sayings of Jesus has been blunted by its association with war memorials. "Greater love have no man than this——". A man lays down his life for his friends when he uses his energies, his gifts, and his whole being to glorify God in the service of men. It is in very urgent terms that there comes to us a renewed call to work and to serve.

The first week of the Summer School, devoted more closely to the techniques and problems of Sunday School work, also gave us glimpses of the broad possibilities and responsibilities of Sunday Schools. What has been said must first be applied in this field. How can we be complacent when so many churches have no ministry to children? In many of the others there is a dire shortage of dedicated young teachers and a tragic failure to encourage and guide those already engaged in the work. We wish to affirm the great value of this training work, and to urge that such a school be convened each year at a national level. Area and District Associations should follow the lead of N.S.S.F. in considering the organization of regional conferences which would be accessible to a greater number of teachers. The use of unified lesson schemes like that recently published by the East Cheshire Union could be discussed and exchange of idea on the following year's syllabus would be easier, and most valuable. The 1956 conference was of supreme value, not only for training in practical work and teaching method, but also for revealing new sources of material.

The second week of the School was largely experimental, an opportunity for the younger teachers to broaden their horizons. Some problems of time and personal capacity were encountered in acquiring, not only huge stores of potential lesson material, but a wide new vision of the space and variety and wonder of the Universe. The experiment was an unqualified success. It would be good to hold this course annually.

Week-end Schools

So highly do we regard the value of such conferences that we would like to see several week-end schools each year in different parts of the country, so that these opportunities could be opened to many who cannot afford the time or the money for a longer and more distant conference. The Youth Leadership courses have shown that the financial burden need not be heavy. Numerous small gatherings of this kind are likely to accomplish more than a few large meetings.

Conferences can be of great value to the individual, but they must be backed by the more permanent medium of publications. Good publications are vital to the proper integration of our effort and the spread of knowledge of our faith. In this sphere, we would like to see vital expansion of existing publications such as the *Young Unitarian*, the *Inquirer Youth Supplement*, and others. One of the best ways to increase the value of these is to contribute freely to them and to increase their circulation by personal recommendation. These publications could become real powerhouses in our movement.

A Great Need

We feel too that there is a great need for information, need for news of happenings in our own areas, other parts of the country, other lands, other organizations. We would like to know more about the growth of our faith, and the nature of its distinctive witness. Young people are vitally concerned about all kinds of personal and public problems. Ministers and committees are buzzing with ideas and projects which if brought into contact with youthful enthusiasm, might well catch fire.

Finally, it would seem that we have forgotten that our material possessions are a trust for which we are responsible. No worthwhile project should ever fail for want of money. What is needed is a new standard of sacrifice, a willingness to go an extra mile on behalf of the project in view. Just think—the Childrens' Home completed in a short time, new churches rising on spiritually hungry housing estates, repair and redecoration of our mouldering chapels, an improved and helpfully illustrated youth magazine. All this can be realized in the immediate future—if we put our hand to the plough and face forward.

Throughout the discussions and in the writing of the report the word "we" has occurred continually, a sign of the happy comradeship that was its background. Behind the individual quests and the warm discussion lay a real sense of common purpose. When as a movement we regain that singleness of purpose, we shall enjoy the fellowship that makes us strong—strong in our aim to love the Lord our God with all our heart, and with all our soul, and with all our mind and with all our strength, and our neighbours as ourselves.

LIVE AND LET-LIVE

THE STORY OF SOME UNITARIAN IDEAS—I

By Wallace B. Tavener

THE first impact of Unitarian ideas came of the demand for the right to read the Bible with open eyes; to read it for oneself with one's own understanding and according to one's conscience. This was, in effect, the rejection of authority in religion; the rejection of all authority, that is, except the authority of the Bible as it revealed itself directly to the understanding.

Now Unitarians were not the first people to claim their right to freedom of this kind, nor the first to incur the heavy and often fatal penalties of staking such a claim. But they were the first to perceive that the freedom they claimed for themselves must also, somehow, be allowed for others with whom they might not agree. This was the principle of toleration. It became a major contribution to progressive society. What was formerly referred to as "the Socinian doctrine of toleration" (showing its origin to be with us) has become the heart of the idea of democracy.

The Archbishop of Canterbury, speaking in 1951 on behalf of Western ideas, said, "The principle of religious freedom and toleration has become during the last four hundred years part of our tradition, and is a Christian teaching". The reference to four hundred years is not haphazard. It precisely refers to the period which opened with the Unitarian witness to freedom and toleration. It was four hundred years ago, in the 1550's, that the first Unitarian manifestos appeared (printed secretly and written anonymously) on behalf of toleration, and were opposed by all the established churches.

So the idea is now incorporated in secular democracy and is accepted, however reluctantly, by most of the Christian churches. But we should remember that it is not a universal victory. The Catholic church only behaves modestly in a democracy like ours because it has not the power openly to show its hand. This is not a libel, but an observation of what the Catholics themselves assert. The Jesuit official publication in Rome clearly tells us that where Catholics are not at present in a majority they make the claim for full religious freedom for all. But they will not allow that where they are in the majority. "The Church," it says, "cannot blush for her own intolerance as she asserts it in principle, and applies it where it can in practice". "No one," says Fr. Connell, "has a genuine right, as far as God's law is concerned, to profess any religion except the Catholic religion".

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The notion that all should be compelled to believe the same as oneself is an infantile one. It is common in the nursery. In the adult world it can only flourish in the presence of a prevailing stupidity. To preserve this stupidity is the function of censorship.

The principle of toleration, on the other hand, is an adult idea. It is far from easy to work and has many pitfalls. It requires patience and composure—a kind of maturity of temperament.

While Catholicism and Stalinism are on common ground in this matter, between the Protestant churches and Catholicism there is no common ground of this sort. Protestants and all others would be well advised to note that the Catholics mean what they say, and have proved that they nurse an abiding death-wish for all our characteristic institutions. Unitarians should remember their responsibilities in having initiated the historic and always imperilled concept of freedom and toleration.

* * *

It is not only the Catholics and Communists, of course, who have sought always the abrogation of toleration. We can recall the Fascists. Many publicized foreign idealogies have curiously, had a quiet inception in this country. The Fascist impulse was expressed in argued form by the great British philosopher, Thomas Hobbes. He had a real and confessed fear of freedom. He said his twin brother was fear. This referred to his having been born at the moment of fear of invasion from the Spanish Armada. But he lived to a great age. He lived through the Civil War, the collapse of the Monarchy, the iron rule of Cromwell, and the Restoration. In the midst of all this war, violence and confusion, he hungered for an unshakeable central authority which would maintain order and peace. He didn't much care whether it was a king by divine right, or a man like Cromwell, or a Star-chamber. He was sickened by all the dissent and diversion and wished for a monolithic State which would impose obedience, tell people on authority what to think, and stamp out all dangerous thoughts. Hobbes was much thought of in Germany when Fascism was rising there.

But the Restoration after Cromwell was a fiasco. William and Mary came from over the sea, and they brought with them, besides a show of power (and some agricultural experts) the philosopher John Locke. He sounded a new note in social teaching. The State was to be an association of the many groups within it who lived and let-live together. The foundation of the State was to be in agreement amongst differing groups. This was the "contractual" view of the State, and became the Liberal conception of national society. Locke was a Unitarian.

The liberal idea of the State is so far removed from Hobbes' monolithic idea that the principle to live and let-live is carried, in this country, into the very centres of power and law. The law is made by Parliament and carried out by the courts which also give their tone to the application of law. The Government is a committee of management that may not interfere with the courts. Each to its own sphere without interference. This liberal principle of "the division of powers" had to be explained to foreigners in a recent unhappy case.

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There is, however, a concealed paradox in all this, which in easy times we may overlook. The liberal state does not mean a complete absence of enforcement. The law is a nation's wisdom, and Athena is the one Olympian who is always armed. The paradox can be put this way—toleration must be enforced; the intolerant will not be tolerated. Here is the test of maturity—to have the nation run on the lines of free association with the right amount of enforcement to give confidence to free association.

How tricky it is can be observed on the international scene. Internationally we hope to live and let-live. But if a nation erupts in defiant wilfulness we have no constitutional means of bringing against it the right amount of coercion. Either the society of nations is helpless in the face of bad faith, or such enforcement must be used by war as to endanger disproportionately the whole of the society.

Toleration, then, is no recipe of easy application, but a stiff moral exercise for a whole community. It is necessary to attempt it, for without it the human spirit is stultified and retarded.

We cannot pretend that the world can be run merely by toleration but only by toleration that is determined upon and bulwarked by appropriate power. There must be some thought-out view of the ethics of power. As in so many other things the secret, the art, is balance. Here it is the balancing of freedom and coercion. Those who are absorbed in the idea of coercion need not give much thought to freedom; but those who know the need of freedom cannot neglect to think constructively of power. Our generation has had some frightful lessons on this. To us and to all, now as ever, the word is vigilance.

COMMENT

The Fact That Is Israel

NEARLY four thousand years ago a Bedouin tribe named the Hibiru was one of the scourges of the Arabian desert, carrying war and slaughter wherever it went. It is supposed that this tribe was the beginning of the Hebrew nation, whose very God, as we know from the Old Testament, was the God of Hosts and a Man of War. Overwhelmed by sheer numbers, their leaders in later centuries went into captivity, where they attained a reputation as traders and financiers.

Once again there is a Hebrew nation in Palestine, which seems competent to match its ancestor in warlike courage. The great problem which, after all, faces the United Nations is to make the Arab states realize that such a state cannot be swept off the map, and to make all concerned see that the sooner both sides learn to accept each other, the sooner will peace and prosperity come to the Middle East.

The leaders of the U.S.A. United Jewish Appeal have given some remarkable facts concerning the degree to which Israel is supported in America. The 4 per cent Bonds for Israel drive has for several years brought in an average yearly sum of forty-two million dollars; and in sheer gifts, it is planned to send out to Israel by the end of this year the sum of one hundred and twenty-five million dollars, a staggering sum, about three times the whole amount raised by the American Red Cross.

"How do you do it ?" a Catholic bishop asked the President of the United Jewish Appeal. "First of all," was the answer, "you start with 2,000 years of persecution." It was said that when in the days of the Dutch occupation of what is now New York, the Jews asked to be allowed to settle in Manhattan, they had to sign a contract binding them to look after their own poor, and bury their own dead. The extraordinary Jewish fund-raising ability is a direct result of that contract.

Dominions and World Affairs

In the international field, one of the most notable developments during the last twelve months has been the increasing part played by Canada and her leaders. The Canadian Secretary for Internal Affairs, Lester Pearson, and Major-General Burns, have occupied key positions in the negotiations and discussions that have accompanied the recent events at Suez, whilst the country itself has acted independently, and yet with a full sense of responsibility as a member of the British Commonwealth. Canada could not support Britain in its action, but it refused to attack her openly: the Prime Minister sending to Sir Anthony Eden a private message which has been described as "the most blistering personal telegram that ever passed between two Commonwealth countries".

She then set to work to get the United Nations to agree to set up a force of about 6,000 men, picked from smaller nations, to keep peace in the Middle East and to allow the British to withdraw without loss of face. This plan was backed strongly by the President of the U.S.A., especially the part that referred to enlistment from smaller powers, because that would kill all suggestions of "colonialism", and would exclude Russian troops who might otherwise be sent to balance the U.S.A. contribution.

The President is said to have told the Canadian Prime Minister that "never in his experience had he seen a government move so promptly and courageously to achieve so much for world peace".

It is a matter for congratulation that the two powers on either side of the 49th parallel are on such friendly terms. There is, however, a little cloud on the horizon. Apparently the states on the western seaboard are ambitious to rival the East in manufacturing output. That cannot, however, be done unless they gain the maximum of power from the Columbia River. Canada, it is said, has other views regarding the utilization of the Columbia waters.

"A Man of War Without Guns"

In 1832, the British Government, alarmed at the lawlessness that marked the very mixed settlement at Kororareka, in the north of New Zealand, appointed a Mr. James Busby as Resident, to try and bring order into the disturbed community. It gave him neither legal jurisdiction, however, nor a force to guard the peace, with the result that the whole attempt at government became a fiasco, and had later on to be followed by annexation and the institution of a proper colonial government.

It was in respect of Mr. James Busby that the expression, "man-of-war without guns" was first used. Nothing, however, has shown up the real weakness of the United Nations as "a man-of-war without guns", as the recent happenings around the Suez Canal. To-day's issue of the *Times* contains an interesting article headed: "The United Nations Force Assembles: a Triumph of Organization". The article justifies its title, and shows the tremendous difficulties that have attended the sending of the United Nations Force to Egypt, and yet, seven weeks after the outbreak of hostilities there are only about 3,000 United Nations troops in Egypt at the present moment, although others are on the way.

In Korea, of course, the build-up was much greater, but there the United States was in a favourable position for setting up a force on behalf of the United Nations. The present situation shows how necessary it is that every effort should be made to remove this weakness in the world's plans to put down aggression. A "man-of-war without guns" is unequal to the task of bringing aggressors to heel. The economic and sociological work contemplated and underway under the aegis of the United Nations will guarantee its permanence as a humanitarian agency; but its primary function is to preserve peace, and the present situation shows how much needs to be done before that function is on the way to achievement.

Commentator.

AMERICAN CRISIS

By E. W. Martin

MOST thinking people in Britain were disturbed by the havoc worked temporarily in America by Senator Joseph McCarthy. It is true to say that McCarthyism has declined and been discredited; but there are still plenty of reasons why we want to enquire into the American situation which is tied up with our own.

In *Crisis of the American Mind* (Rider, 18s.) Mr. Leo Gurko, an American scholar, studies what he calls the McCarthyist nightmare and what it meant to free thinking and expression. In America there is less respect for ideas, he says, as such than almost anywhere else in the world: "When culture cannot simply be laughed out of sight, it is 'popularized'. Apparently there is no subject so complex that it cannot be reduced to surface terms, none so serious that its impact cannot be cushioned". It is assumed that there must be a gap between intellectual and manual work, whereas history shows that no such gap really exists.

Mr. Gurko also points out that Americans have been split into hostile groups through their belief that wealth and the acquisition of it is a corruption: "America's reputation for unfriendliness toward culture and the creative life springs in part from this attitude toward money and the economic discrimination against the non-commercial man". Often the creative worker in America has felt that the atmosphere was hostile to ideas because the whole mechanical and commercial world seemed to be a turning away from what he stood for. Some writers have left America for that reason alone. McNeil Whistler, Henry Adams and Henry James are examples.

Other writers, notably Carl Sandburg and Archibald MacLeish, stressed the potentialities of American life; and in the 1940's many writers had come to see that there was much in the American scene to challenge the writer's mind. Despite the fact that newspapers and magazines, radio and television in America cater for the non-thinking public (as elsewhere), there are many signs that a considerable portion of that public is moving towards maturity. This is proved in the political sphere by the fact that Adlai Stevenson was supported by twenty-seven million people when he was first put forward as a candidate for the presidency.

The great American thinker, Lewis Mumford, has asked what kind of human being civilization wants to produce. Not a mechanical or commercial man, but a whole man. In America, as in Britain, it is not possible to forget all about commerce and industry. People have to be trained for such work; but the Americans were slow to accept the fact that the intellectual, the thinking man, is an important figure in any society. They brought forward all sorts of foolish reasons to show why this was not so. To-day, the atomic physicist is known to be a man of consequence, although still perhaps for the wrong reasons.

In 1952 Adlai Stevenson addressed himself to the highest capacities of the nation. He was a symbol of the fact that not everyone would he satisfied with a "know-nothing" political programme, as some of the theologians emphasize that a "known-nothing" Christianity is not sufficient now in a world which makes such demands on the hearts and minds of individuals.

One other point in Mr. Gurko's important book deserves notice. This refers to measures taken against minority opinion in America. Politicians were quick to take advantage of the fact that people felt the menace of the times. So pressure against the unpopular view became so strong that liberty itself was threatened. "To-day," says this author, "the issue around which this traditional struggle centres is the intensely contemporary one of physical security *versus* intellectual liberty". Somewhere a balance has to be found and there are people in America now working for this with a splendid devotion.

LANT CARPENTER AND THE BRISTOL RIOTS

By R. D. Woodall

THE 125th anniversary of the outbreak of the famous Bristol Reform Riots which broke out on October 29, 1831, recalls that a brilliant eye-witness account of what happened was written by Rev. Lant Carpenter, the then minister of Lewin's Mead Chapel, Bristol. This appeared in the *Monthly Repository* of December, 1831. The cause of the riot was the arrival in Bristol of Sir Charles Wetherall, the recorder who was notorious for his opposition to the Reform Bill.

Lant Carpenter considered that, as the authorities knew there would be trouble, the proper course of the magistrates should have been to take the people into their confidence and appeal for them to unite to protect the judge, while at the same time showing no support for his political opinions.

In front of the Mansion House where Sir Charles was lodged Lant Carpenter reported that there congregated "Numbers of those worthless and abandoned lads and young men, with whom the streets of Bristol have so long been infested".

When symptoms of riot developed, Lant Carpenter felt that the magistrates should have brought troops close to the scene of trouble before they actually did.

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On the Saturday evening Lant Carpenter visited "Some young orphan ladies" who were living next door but one to the Mansion House and found them quite unafraid, although outside the crowd was getting more and more restless, because in another part of the town near the Council House a soldier had killed one of the rioters. On the Sunday, when the worst damage was done and the mob broke into the cellars of the Mansion House, he recorded that some elements embarked just on pillage, and a search for drink. "The necks of bottles were broken off to get at the liquor within and numbers were extended dead drunk in the Square".

When finally soldiers did return to the trouble centre, they seemed to him to have got angry and acted individually with some fierceness. He recorded "On their way the troops were constantly pelted by the mob . . . without returning the attack until they came to College Green. . . . There they repeatedly fired and several were killed or wounded. Some of them were carried near Lewin's Mead Chapel on the way to the infirmary". At this time people were going to Church and Chapel.

Carpenter learned much of this at second hand, as he had gone down to his chapel early with some of the younger members of the congregation. In the early part of his service he heard the sound of horsemen riding fast through Lewin's Mead and noticed some of his congregation appear disturbed.

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It was decided to hold no evening service. The morning service was moreover shortened and at the close of the service read the Lord Mayor's request that the citizens would aid him. Lant Carpenter also asked that all who did not have to leave home, should stay there and called on the poorer members of the congregation to help to preserve the peace of the city. He urged all parents to keep their children within doors for the rest of the day. Afterwards he spoke to the children of the Sunday and Charity schools advising them to keep off the streets.

Then Carpenter accompanied his family and pupils home, had a hasty dinner and set off for the Square with the intention of escorting the young orphan ladies to fresh and safer quarters. When he got there, he found that they had already moved to safety. By now the mob had attacked the Bridewell. At quarter past two Carpenter saw them coming down Clare Street on the way to the jail. Lant Carpenter recalled, "It was a small number that did the mischief . . . they could not have been more than from five to six hundred". Most had hatchets. Some had bludgeons and others were armed with iron palisades from the front of the Mansion House. "All I noticed were the dregs of the city and a large part were under twenty years of age."

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Carpenter felt that the subsequent troubles were caused by the removal of the troops from the Mansion House.

Not until about seven o'clock were the rioters, who had by then liberated prisoners from the jail, set the governor's house on fire, destroyed some toll gates and attacked the Bishop's Palace, checked at all. Their opponents were some special constables including some young Volunteers from Lewin's Mead Chapel.

Having taken adequate precautions over his own home, Carpenter went to sleep "with the knowledge that almost the whole of my large household were sleeping in peace". Before six on the Monday morning he went to his window, expecting to see the smoke rising from the ruins. Instead he saw flames extending far to the west of where he had last seen them.

Carpenter dressed and rushed down into the town, ready to protect the Bristol Library in King Street. This was not, however, in much danger, although there were burning buildings opposite to it.

He later saw the military take real offensive action to clear the streets. "At no great distance from me a soldier broke his sword on a man who was remote from all others and who appeared as little engaged in riot as myself."

By 9 or 10 a.m. on the Monday the Authorities seem to have mastered the situation and "all business was suspended". Now that Bristol was full of troops and a virtual curfew in force, Carpenter declared "I never saw the streets so free from the crying evils of the place".

Carpenter's conclusion was that, if good did not ultimately accrue to the citizens of Bristol out of the reforms effected as a result of the riots, then "we shall have ourselves alone to blame for it".

Father of Mary Carpenter, the famous social reformer, Lant Carpenter who was minister of George's Chapel, Exeter, from 1805 till 1817 was a brilliant schoolmaster minister and from 1817 till 1839 ran a successful school in Bristol. For many years his home was in a "large old house in Great George Street". He died in 1840 when he was sixty.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Blackmail of Modernity"

SIR,—The editorial in the current issue of the *High Pavement Chronicle*, which you kindly reprinted, was prepared for domestic consumption and I had not thought it necessary to elucidate the basic ideas on which it rested. But Mr. Teape so misconceives its purport that I wish to add a word or two of comment.

It had not occurred to me that the imagery or language of the Book of Common Prayer possesses, at the moment, more than academic interest for Unitarians. More central issues challenge our very existence. We inherit a rich and varied spiritual ethos out of which we are all trying to bring forth the relevant religious understanding for our own age. We have always welcomed knowledge at every point of the horizon and ranged over the widest field of inquiry but this becomes meaningless unless there are fundamental concepts which determine how we evaluate what is precious, what ephemeral. There is a danger that in the interests of so-called modernity (which is often only a survival from the 19th century) we are invited to limit the range of spiritual vision. And one is impelled to enter the protest against the tendency to exalt the "joyless speculation" which suggests that it is spiritual advance to substitute the Cosmic Question-mark for God.

The argument from an analogy based on organism has to be ambiguous and we might bear in mind the saying of the Master that we do not gather figs off thistles. In the 19th century certain aspects of Unitarianism appeared to have coherence because of the external pressures of orthodoxy. We cannot present a positive interpretation of the Gospel if we are really only projecting a negative rebound from orthodoxy into our Unitarianism. Our need is more than a re-statement: it is once again to actualize religious experience as close to the concerns of men.—Yours,

Nottingham. *C. Gordon Bolam.*

Too Intellectual?

SIR,—I assure Mr. Rutt that my mind is not at all confused, though I realise the inadequacy of language in speaking of The Divine. Of course I believe that God is present in all life and especially in human life, and I think that the most attractive feature of Unitarianism is its stress on the fundamental divinity (and therefore decency) of mankind rather than its sinfulness. But I do not therefore believe that God and humanity are the same and that there is consequently no difference between the theist and humanist! Mankind, for all its divinity is, as yet, imperfect, whereas God is perfect. Or does not Mr. Rutt believe this, since he believes in an "expanding" God. If by "expanding", Mr. Rutt means "developing", then such a God, to me at any rate, is not God at all, since he cannot be First Cause. I am sorry that space does not allow me to develop this theme but a few moments' logical thought will show that it is so.

There are some thinkers (notably the Barthians) who believe that God is "wholly other", whereas Mr. Rutt seems to believe He is "wholly one" with humanity. But surely both see only half the picture: God is in His Creation, but He is also, in some way, outside and beyond it. Naturally, we cannot fully conceive how this can be, but I think Sir James Jeans was very near the truth when he said, if I remember his words aright, that the Universe was a "thought in the Divine Mind".

Furthermore, Mr. Rutt seems to suggest that God only becomes personal with the evolution of human personality. While human personality is the surest pointer to Divine Personality, it is surely true that we are personal because God is, and not the other way round.

Since my first letter appeared, two of your contributors have made the points I tried to make, much better than I could. One was Mr. Bolam, in one paragraph of his article, "The Blackmail of Modernity", and the other was Dr. Agnew in his plea for a "Simple Faith". And surely such a faith is one based on The Two Great Commandments. Untrammelled by dogma, it is yet adequate since it includes the two aspects of religion—Godward and manward—neither of which is complete without the other.—Yours,

London, N.10. *J. Robbins.*

That Simple Faith

SIR,—It is good to see Dr. Agnew on the war-path even though one comes himself within range of the Doctor's fire.

In my experience I have come across two "simplicities". One is that of those who have devoted themselves to the spread of Christianity in its most "simple and intelligible form"; the other is that of those who have proclaimed "the simple Gospel". The second of these simplicities I found to be a most complicated affair, to call a doctrine "simple" doesn't make it so. To some the gospel of "being washed in the blood of the Lamb" was simple and non-theological, to me it was not simple and certainly theological. Evidently it is not possible to get general agreement even when what is "simple".

It should be taken into account, whether it is "simple" or not, that men are being "driven" or "led" to seek for that "religion behind the religions". It is a matter of spiritual impulse, of "categorical imperative". When Dr. Agnew says they want to be different it is charitable to assume that he, for a moment, is the victim of his "exuberance of verbosity". Something must be done to mitigate the animosities of those sanctifying enmity in the name of some particular religion or the other. In my anticipation the "Religion behind religions" will prove to be very like Christianity in its simplest and most intelligent form. The grimmest opponents of "Friendship through Religion" cannot but be those who "want to be different"—simple!—Yours,

Leeds. *John Hinkins.*

THE INQUIRER

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NEWS REVIEW

Macclesfield: The Sale of Work held on December 10th realized £130, a considerable increase on last year's figure. A button-hole was presented by two "fairies" to Mrs. Perkin, aged 93, who is a regular member of the morning congregation.

E. N. Jones

Mr. E. N. Jones, former Chairman of the Pendleton Congregation and Hon. Life Member of the Church Committee passed away on December 7 at the age of 62 years, after a short illness in Hospital. He had been connected with the Church and the Sunday School for almost the whole of his life, and gave a splendid example by his self-sacrificing service to both institutions. He was "gassed" on active service during the first World War, and his chest injuries persisted and remained with him for almost forty years, despite which he took the chair at the Opening of the Annual Sale of Work at Pendleton on November 10 last. He also took an active interest in Lads' Club work, notably at the Adelphi Lads' Club, and he was also a Trustee of the Albert Schweitzer Boys' Club, adjacent to the Church. The Funeral Service was held in the Pendleton Unitarian Church, and the Committal at the Manchester Crematorium on December 11.

T.W.B.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 30th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. T. Idwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Dr. Alfred Hall

[illegible], Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. Price
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birmingham, Unitarian Church, [illegible] Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. Ralph Lee
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. J. W. Maw, 6.30, Supply
Bolton, Halliwell Road Free Church, 10.45, Supply, 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Carol Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Corrall
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Dr. Jeremy Goring, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Rev. Will Hayes
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. F. A. Fitzpatrick
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. Chalk, (also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. B. Platt
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11, Mr. T. Wardle, 6.30, Mr. W. E. Brooks
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Fishlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Wetherburn
Dundee, Unitarian Church, 23 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. C. G. Young

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Miss Phyllis Hardy, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11, and 6.30 Rev. Dennison Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Sanctuary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. Wilfred Waddington

Lewes, Westgate Chapel, 11, Rev. W. J. McElhinney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. Morrison
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkham
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Dudley Richards
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne, (also 6.30, 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. John Kielty
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. Arthur Peacock
London, Islington, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. F. H. Miller
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. G. J. Price
London, Mansford Street Church, Bethnal Green, 6.30, Rev. F. Hankinson
London, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Dr. Jeremy Goring
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Holliday
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown,
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Middlesbrough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Young
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth,
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Holliday
Ringwood, Hants., The Meeting House, 11, Dr. J. Cyril Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11, Rev. F. Shiels
Sheffield, Upper Chapel, 11 and 6.30, Rev. E. A. Davies
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stephens, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swindon, Swindon Hall Road, 10.45, Supply, 6.30, Rev. F. B. Godfrey

Taunton, Mary St. Chapel, 11, Rev. W. H. Corrall, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kennedy
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Pickup
Torquay, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer

Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, No Service
Wallasey, Memorial Church, Manor Road, 11, Dr. S. J. Kennett, 6.30, Miss O. Barr
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Matthews
West Kirby, Brookfield Gardens, 11 Rev. Maurice Johnson, (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, No Service

York, St. Saviourgate Chapel, 6.30, Rev. T. Berry Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Emerson, Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. [illegible]
Wellington, Services suspended. Enquiries — Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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WHY AND WHEREFORE?

Question: *Why have the congregations of the General Assembly such diverse names?*

Unsectarian Names

AN examination of the General Assembly Year Book will show that a very large number of our congregations go by names that reveal nothing denominational. By the name alone they could belong to any denomination. Around 100 (England 90, Wales 10, Ulster 1, Australia 1, Scotland 0) take their name solely from the street or road in which they are situated—from some other topographical factor—or from just the name of the place in which they exist. Others are called just Old or New Meeting House or Chapel, or something similar; while a few others have peculiar and individual names like Octagon Chapel (Norwich), George's Meeting (Exeter), or Conigre Chapel (Trowbridge). Quite a number also have names with a general Christian reference (Christ Church, etc.), or a non-sectarian reference (Free or Unity, etc.), which avoids a denominational association. Our Domestic Missions have of set purpose no sectarian names. Indeed, one may say that something like 170 of our churches—more than half on the list—by various means avoid a denominational appellation. If one were to add the title "Free Christian" to this list, the number would be still larger. But as we are now known as the General Assembly of Unitarian and Free Christian Churches, perhaps the name "Free Christian" should now be accepted as technically sectarian. What becomes clear is that only a minority of our congregations use the word "Unitarian" directly in their titles.

An examination of the dates of foundation will reveal that a vast majority of those congregations founded in the 17th or early 18th centuries still have no sectarian name. In those days, of course, the names "Unitarian" and "Free Christian" had not come into use; and those old congregations which are now in our spiritual fellowship were either the only dissenting body within a particular place, or for reasons of persecution had no wish to draw attention to their special beliefs, or were not yet conscious of doctrinal differences sufficiently large to warrant a sectarian name (Calvinists and non-subscribers were only slowly separating). For these various reasons sectarian names were not used.

But it is also true that there has always been a strong tendency in our spiritual movement to avoid, or at least not to emphasize, sectarian nomenclature—to wish to be known generally just as "Christian" or simply as worshippers of God. So not only have most of the oldest congregations still no sectarian titles, but also some of our churches founded at all periods will be found to be without them—including the latest new name of a few weeks ago, "The John Pounds Memorial Church", Portsmouth.

"SO CHRISTIANS HAVE BEEN PRAYING"

"Thy kingdom come, thy will be done on earth"—so Jesus is reported to have taught his disciples to pray. "Ask", said he, "and ye shall receive", and "whatsoever ye shall ask in prayer, believing, ye shall receive." So Christians have been praying for the past 2,000 years almost for God's kingdom to be established on earth, persuading themselves that the mere expression of their pious wishes in prayer will somehow bring about the fulfilment of their dreams.

Surely it is well that men should dream, for except a house be first visioned in the mind, it cannot take shape in reality. "And where there is no vision the people perish".

But what the Church has failed to teach and men have failed to understand is that God never does for man what man can do for himself. Nature has provided us with all the material with which to build a paradise; but man will find himself in paradise only when he builds it!

To-day, as never before, men the world over are seeking new patterns of living. In Africa, India, Indo-China, Indonesia, the Philippines, in China, in Europe—everywhere we find earth's hundreds of millions of people seething with discontent with the old order of things and demanding a more equitable social order. In our own country the same leaven is at work and fear of the future is casting a dark cloud of distrust and suspicion over our national life.

How, then, shall we help to build a paradise on this earth? We cannot be content with the standards of yesterday or with those of to-day; we must keep constantly in mind the better day that will bring to every human being his full share of opportunity for life, liberty and the pursuit of happiness. But we must also be careful in the midst of the storms that swirl about us that we be not blown about with every wind that blows; we must remember that peace and comfort are not so important as Justice and mercy; that while we want with all our heart to be well-governed, it is far more important that we learn how to be self-governed; that we forget not the struggles of the past in our impatience with the injustices of our present age, and in our haste to find a short cut to peace and happiness, throw away the good with the bad.

Above all, may we remember that before we can build the kingdom of God in social patterns, we must first build it in our own heart and mind, for our best influence in the community will be felt by the kind of life we live. May we learn, then, how to live the good life which is the life of knowledge guided by love.

(From the Sacramento Unitarian Church Calendar, California, U.S.A.)

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